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1644

The Cauſe
Of the long Afflicted,
And Sore
OPPRESSED,

Sent forth
(in breif) from *WINCHESTER*
PRISON,

Being a Copy of the Mittymus,
whereby *Humphrey Smith* was again Committed (into the place of his former long ſuffering, in the ſame ſtreight unſavory Priſon,) with his Anſwer (which was then ſent back) thereunto.

As likewiſe a ſhort Relation from the reſt of them called
QVAKERS there.

Printed for the ſaid Sufferers.

The Mittymus.

Southton.

To the Keeper of his Majestys Goale at *Winton*, or to his sufficient Deputy, Greeting.

YOu *shall herewithall receive the body of* Humphrey *Smith, who was taken at unlawful Meetings at* Alton, *being a Ringleader, and one of the cheif of the* Quakers, *who traveleth the Country to seduce the people, and disturb his Majesties peace, contrary to the* Law *in that behalf made and provided. These are therefore, in his Majesties Name, to will and require you forthwith, that you receive the body of him the said* Humphrey Smith, *into your Custody, and him to detaine in your said Goale, until he shall be delivered from thence by due order of Law. Whereof faile you not at your perril, Given under our hands and Seals at* Alton *the 14th. day of* October, *in the thirteenth year of his Majestys Reigne,* Anno 1661.

John Norton.
Humphrey Bennit.

The Answer.

THe Jews (who denyed him that said I am the Light) laid hands on *Paul, Crying out help men of Israel, this is the man that teacheth every where against the Law,* Acts 21. 28. And the Jewish Christians (who denyed the *Light*) laid hands on *Humphrey Smith*, and in the Mittymus say he was at an unlawful Meeting; And so these called Christians say our Meetings are unlawful, or against the *Law.* And *just so it was said of* Paul *that his teaching was against the Law.* Again *John Norton* and *Humphry Bennit* say that *Humphrey Smith* was a Ringleader; Likewise *Tertullous said that* Paul *was a Ringleader,* Acts 24. Again *Humphrey Smith* is accused for one of the cheif of the Quakers, and for travelling the Countrey to seduce the people. *And in the same manner* Paul *was accused for a mover of sedition among all the Iews throughout the World, Acts* 24. 5. (and if so, then *Paul* was a greater Traveller then *Humphrey* Smith) & as *Humphrey Smith* is here accused for seducing the people. So *Paul was accused for setting forth of strange Gods, and for preaching new Doctrine,*

Acts

Acts 17. 18. And again *Haman accused the Lords people, that they kept not the* Kings *Laws*. And these men accuse us that we disturb the peace, contrary to the *Kings Laws*. And the *Rulers accused* Paul *for teaching things that were not Lawful*. And these accuse *Humphrey Smith* that he did that which was contrary to the *Law*, which they say is made and provided, which is as much as if they had said, *We have a Law*, just like their Fathers who (Crucified Christ and) said *We have a Law and by our Law he ought to dye*; And so these who have envy (which is murther) in their hearts say, we have a *Law* made and provided, and by the force thereof *Humphrey Smith* (who is a member of Christ) must be Imprisoned (his body, [mark] not his Soul, then his Soul may be at liberty,) *And them Magistrates cast* Paul *into Prison*. And so these did by *Humphrey Smith*. *And they charged the Goaler to keep* Paul *safely*, *Acts* 16. 21. And these Charge or require the Goaler in no less then his *Majesties* name and at his own *Perrel* to receive and detaine the body of *Humphrey Smith* in his said Goale, until he shall be delivered by due Order of *Law*. 1046

But now they have above a year together, contrary to Law, deprived me, of the benefit of all their Law and Liberty.

And in this their acting and writing, they themselves have compared *Humphrey Smith* with *Paul* (and others of Gods people) *And themselves with* Pauls *Persecutors*, and with other such Rulers, who accused and imprison Gods people formerly, who pretended a *Law* then, as these do now: And so here is still much Law spoken of; But little *Mercy*, and less Justice or equity either amongst them or these: And thus we are dayly brought before Magistrates, and cast into Prison, where the Members of Christ have been sick, and some have dyed, to whom these called Christian Magistrates never visited: And thus in pretence of a *Law* doth Christs members suffer by these now, as he himself did by those then, who said *We have a* Law, *and by our* Law *he ought to dye*.

And hereby all people may plainly perceive (who are not wilfully blind that here is not one thing Charged against *Humphrey Smith*, but what hath been Charged against Gods servants in the days of old, and all persons may easily see that *Humphrey Smith* is not any otherwise accused then the members of Christ hath already been; and all the Rulers themselves may hereby know, that in all this, there is not one word, or particular thing by which *Humphrey Smith* doth now suffer, but what the Lords dear people have already suf-

ſuffered, by and under, and that by the Magiſtrates, or the Rulers of the people, by whom likewiſe now *Humphrey Smith* do ſuffer, and ſo he is hereby, and therein the more declared to be one of Gods ſervants, and they by whom he thus ſuffers, are manifed the more, to be of the ſame Generation, who ſtill accuſe and impriſon, and by cruel hands cauſe Gods ſervants to ſuffer; but Chriſt hath promiſed (whoſe word ſhall ſtand for ever) that theſe things ſhould turne to us for a teſtimony *Luke* 21.17. And this may and doth this day teſtify to the World (and for us againſt the world) that we are of God, and that *Humphrey Smith* is his ſervant, and that he doth this day ſuffer by the Rulers, under the ſame accuſation, and no other, and for the ſame truth, and ſo in the ſame cauſe, as Gods people of old did and not for any thing elſe, nor any other thing pretented againſt him, nor in the leaſt laid to his charge.

And if this will in no wiſe convince theſe Rulers of their evil herein, nor other people, of the innocency of my preſent ſufferings. Then let them all take heed leaſt the God of this World hath wholly blinded them, and hardned their hearts therein, and chained them up in obſcurity and bound them under the powers of darkneſs, and ſo far *Seduced* them already, that they are become paſt Senſe, Sight, or Feeling, and then no more but a moſt fearful looking for the Righteous Judgments, and indignation of the Almighty, which will one day devour, and none ſhall deliver.

And then ſhall they all know both Rulers and people that I am Gods ſervant, this day in Bonds for the Teſtimony of Jeſus (againſt the cruelty of men (in cloſe Priſon at *Wincheſter* being known to the wicked world by the name.

Humphrey Smith.

This was in ſhort time ſent back to them that committed me.

A Coppy of a Paper ſent to the late intended (but Adjourned) Seſſions.

WE are men that do fear the Lord, and do alſo truely deſire peace with & amongſt all men, amongſt whom we have likewiſe behaved our ſelves in peace and quietneſs, labouring with our hands

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hands in the things that are honeſt, whereby to provide for our ſelves and families, continuing alſo in carefulneſs therein, that though we ſuffer in body and eſtate, that neither we nor them, might be chargeable to any, neither have we wilfully provoked the Officers, and Rulers againſt us, but in humility in that we dare not but obey the Lord that made us, in waiting upon him, for the which only and for no other cauſe, on our parts, we have already ſuffered before this imprisonment ſo much cruelty and inhuman uſage, that ſeveral ſheets of Paper might be filled therewith, though it would not be eaſie to be beleived, that *Engliſh*-men ſhould ſo unmercifully be abuſed, by Souldiers, and other men, of their own Nation, as hath been dayly inflicted upon us in the Town of *Portſmouth*, the place of our aboad and habitations, where for the ſpace of one year and half, few firſt days therein but we were by the rudeſt Souldiers (that they could chuſe for the purpoſe, and ſuch like Officers, either haled out of our Meetings, before the Law was made as againſt it) or beat forth with much violence, or thruſt or beat with Muskets along the ſtreets, or punched, or knocked with the great ends of *Muskets*, and ſo with violence drove forth at the Gates, from our own Habitations, and then were hindred from coming in again to our imployments, or moſt if not all theſe things, were dayly inflicted upon us with many more crueller beatings, and bruſings of our bodys then is herein written, and our goods have been ſpoyled, and ſome carryed away, and our windows battered down, even after we were beat and turned out as aforeſaid, and ſuch firſt days as we eſcaped theſe things we were ſhut up together in our own houſe, and Armed men ſet on every ſide to keep us in both men and women, in a moſt evil and unſeemly manner, and food denyed to be brought into us, and ſometimes our food that was ſent us taken away by the Souldiers, and other times we were ſome of us kept in ſeveral naſty holes, which are ſo bad, that moſt people do ſeem it a hard thing for the worſt Fellon or Offender, to be kept a few days where we were conſtrained to by ſeveral weeks, having alſo both freinds, and our own wives, and Relations, yea and food it ſelf and other needful things then kept alſo from us, and in Fellons holes the waves of the Sea have ſo beat in on one of us in Winter ſeaſon, that he have ſtood in water up to the Ancles, for the which things the Lord God hath and will viſit them that were the Actors thereof.

And

As Capt. Zegg Capt. Bolton, and Capt. Cornelious may be Examples.

And when we had for the ſpace of one year and half, in much patience ſuffered many ſuch things as aforeſaid; then did the Rulers of the Nation add affliction to our long grieved ſouls, by making a Law that not above five might depart from their habitations, and aſſemble together under pretence of Worſhip; the which though our Meetings were not in pretence, but really intended, and abſolutely for the Worſhip of God, yea notwithſtanding, though we were not this time (for the which we yet ſuffer) the number of five that departed from our habitations, and ſo not tranſgreſſors of that Law, as we made it appear unto the Mayor and Rulers that committed us. Neither could they themſelves affirme and prove that we had therein tranſgreſſed that law; yet notwithſtanding they impoſed the uttermoſt penalty upon us, which in the ſaid law is mentioned againſt them that tranſgreſs it, and ſo kept us full three months in Priſon in that town, and three weeks moreover then the three months. And then in our *Mittimus* they did not ſo much as deal juſtly with us, but writ therein, that we were lately taken at a meeting as though it had been very lately indeed, and thereby have ſought to conceale the long Imprisonment we had then ſuffered for the ſame meeting therein ſignifyed, and concerning which we have alſo ſuffered nine weeks more in this Priſon of *Wincheſter* this 13*th*. of the 11*th*. month 62.

And theſe our hard and unreaſonable ſufferings, and grievous abuſes, doth even cauſe a cry for mercy, and may claim compaſſion in equity, as well as Juſtice from you, who in Juſtice ought to ſhew mercy, in releiving the oppreſſed: who haveing ſuffered all theſe things onely upon the account of ſome difference in Opinion, in matters of Religion, or matter in us of Conſcience to God, wherein alſo the Kings late Declaration offereth us relief, the benefit thereof we ſhall gladly receive; but if otherwiſe, then we ſay the will of the Lord be done, whom we dare not but follow though it ſhould be to the loſs of all. *John Auſtin, Jonas Goff Wil. Bucklan. Tho. Cozens. Nic. Cumplin, Wil. Jennings.*

Solomon Nun alſo a Priſoner eleven weeks for not paying four ſhillings for being abſent 4 firſt dayes from their Church at *Farcham* which in conſcience he could not pay, and ſo he is kept from his Maſters buſineſs, being a young Apprentice lad.

John Biſhop alſo a Priſoner nine weeks, being taken out of his

owl

own house, from the which he was not departed, neither were there then found with him any more men but two.

Humphery Smith a Prisoner one year and three months, and never called at Size or Sessions, nor suffered to come to any of the Rulers in the County to lay before them the true state of his Case.

And now seeing the hardness of the hearts of the Rulers is such, that though a coppy of this foregoing paper was sent unto them, at the time of their late appointed Sessions, and they not release the the said sufferers (though they released several Baptists and others that have not suffered nigh so much) nor commiserate their long and sore suffering cause, being some of them but poor men, and seeing the said Paper, was turned again, and so the cause of the long oppressed turned aside.

Therefore is this published (with the other) that both Rulers and people may hear and see the long and many afflictions of the harmeless.

And now as touching four coates that in cold Winter weather were stript off us, four since we came to this Prison, and openly carryed forth (by one whose name we forbear to write) and the money for them drunk presently in strong beere; concerning the which, although we mentioned not a word amongst the rest of our sufferings, in the foregoing Paper. And yet seeing it is so, that just thereupon we were curbed and checked, and friends kept out from us, and bitter words used at them that were let in, (though the Goaler had profit by them) and that even by the Jaylers wife, (she haveing slighted Gods love, and so now hath little pitty for us) and this being also done at the same time, when the Kings Declaration was come forth, which is so largely tending to our Liberty. And that the said Goalers wife, and himself (if they own that action) may know that it was out of forbearance of love, and not of slavish fear of any, that we mentioned not these our Coats in the said Paper.

Therefore are these few lines pertaining to the matter, now added to the rest of the sufferings of us *I. A. T. C. I. G. N. C.* this 14. day of the 11. month 62.

And the cause, or the reasons wherefore the Copy of the Mittimus *with the answer of me,* H. S. *is herein made publick, are these.*

First because *John Norton* and *Humphery Bennit*, have not onely thus committed me upon no other account, but for being such a man

man as Gods servants were in the days of old, and for doing no other thing, but what was (though sometimes unjustly) charged against them, and also before this late Law was made (intentionally) against meeting. *Secondly*, because they have kept me close Prisoner one year three Months and upward, and that only upon this account. *Thirdly*, because I have been all this time deprived even of that benefit of the Law in this Land which Theeves and murderers have, being not all this time called at Size or Sessions. *Fourthly*, because the said *John Norton* refused to let me have my liberty for a little season when a friend came to seek it of him, after I had laine here almost a year. *Fiftly*, Because nothing of evil is proved or brought in against me, nor any Law known by which they thus keep me in long Bondage, though wrongfully in the *Mittymus* they have pretended a Law. *Sixtly*, Because I am more hardly dealt with (in my imprisonment) then the High-way men that break out of Prison or any other offender here, by their order, for the keeping of freinds from coming in to visit him that is one of the members of Christ in Prison. *Seventhly*, Because that by no means all this time I can be permitted once to pass forth to any house in the Town, and several reasons more wherein I am unreasonable dealt with, all which having so long, and with much silence and patience undergone. *Eightly*, Because all this and much more of their hard dealing, and my sufferings is so little regarded by the said *John Norton*, and *Humphrey Bennit* and other Rulers, who some of them said I might rot here.

Therefore I say thus much is at present published, and that other tender hearted people, and the meekest among the *Rulers*, may both read and consider the cause of the oppressed, and also the long sufferings of

H. S.

The time cometh, that whosoever killeth you will think that he doth God service, John 16. 2.

If the world hate you, ye know that it hated me before it hated you, John 15. 18.

But in the great day when it shall be said, *Come ye blessed, and go ye cursed*, the things then laid to their charge will be these, *I was hungry, thirsty, a stranger, naked, sick, and in Prison, and ye visited me not* answer, when saw we thee so, reply, *In as much as ye did it not unto one of the least of these, ye did it not to me*, according to *Matt.* 25. 41, 42, 43, 44, 45, 46.

THE END.